1:Redfield E-5 (1926-1927) 1930
NU37 Tepoztlan NU37



the contribution is paid. Like the *chirimiteros*, the *huehuechiquе* are called upon only for *fiestas* of *santos*.

Two fireworks-makers [*coheteros*]: These men prepare the *castillos* for the *fiestas* of the *santos*, and make rockets [*cohetes*] which are used for any celebration.

Three maskmakers:[1] These men are brothers. The duty of making masks has always been in their family. Before the carnival these three men devote most of their time to making the traditional masks.

Two magicians [*magicos*]:[2] The existence of these specialists was learned shortly before leaving Tepoztlán; nothing is known about them except the identity of the two individuals. "They say they know how to take a woman out of her house against her will."

These two classes of specialists appear to represent two different types of social organization, and the changing relations between them describe the social evolution of Tepoztlán. Occupations of the first class are invariably carried on in order to earn a livelihood. Those of the second class are to a less extent carried on for remuneration. The *chirimitero*, the *huehuechique*, the maskmaker, even the midwife and the herb-doctor, perform their functions because theirs are rôles which the group is accustomed to see them take. The specialists of the first class in many instances acquire their specialties adventitiously. In many cases the storekeeper, the mason, or the carpenter has

[1] These men happen to be *correctos*.

[2] The *magicos* are quite distinct from witches (*brujas*). The reputation of witches is acquired unwittingly and is not enjoyed. Theirs is not a profession.